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# *The New Philanthropy, Poverty Reduction and Rural Development: A Case Study of Alliance for a Green Revolution in Africa (AGRA) in Ghana*

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## **ABSTRACT**

This study seeks to explore the significant contributions of the new philanthropy towards improving the conditions of smallholder farmers in Sub-Saharan African, smallholder farmers' understanding of philanthropy and to investigate the relationship that exists between philanthropy and smallholder farmers. The research is designed to uncover the needs and drivers of both philanthropy and smallholder farmers in relation to their interaction and the fulfilment of the philanthropic contract they have entered into. The main objective of the thesis is to consider the potential of philanthropy to rural transformation for poverty reduction. It focus is the involvement of the Bill and Melinda Gates Foundation in rural development and poverty reduction in Ghana. Since 2006 the Bill and Melinda Gates Foundation (Gates Foundation) has dedicated \$1.7 billion to assisting smallholder farmers. The bulk of this investment has been delivered through programmes associated with the Alliance for a Green Revolution in Africa (AGRA), which is also supported by the Rockefeller Foundation (Thompson, 2012). This study observed an inherent discrepancies and organisational miscalculations that have adverse influence on the effective collaboration and implementation of philanthropic support to the selected farmers. Untimely release of farming inputs as well as exceedingly unfavourable conditions for the attractions of loans makes it difficult for smooth farming. This exercise also established that both men and women intercrop their farms to ensure household food security and income. Household decisions on which medium of farming to pursue and on use of the income

from farming are generally taken by men. Due to these, this research emphasise that philanthropic offering in Ghana should be looked at dispassionately bearing in mind the socio-culturally diverse nature of the country itself as well as key environmental factors that hugely contribute to poverty.

KEYWORD: *Philanthropy, Poverty Reduction, Green Revolution, Rural Development, Ghana*

## **INTRODUCTION**

One fundamental vehicle for addressing the concerns of hunger and poverty is through philanthropic given as individual capitalists have become increasingly involved in philanthropy, setting up charitable foundations targeted at helping to reduce social problems such as poverty, disease and food security (Morvaridi, 2012). Philanthropy refers to the voluntary use of private resources or assets for the benefit of specific public causes (Andreoni, 2006). Philanthropy happens to be one of those vehicles that many believe could be used to solve the problems of hunger and inequality (Andreoni, 2006). The optimist and pluralist say philanthropic activities concerning poverty alleviation in the world today is enough to predict its brighter future. This study has been undertaken to better understand the significant contributions philanthropy towards the improving conditions of smallholder farmers, investigate the relationship that exists between the two and why they are doing what they have sought to do. The research is designed to uncover the needs and drivers of both philanthropy and smallholder farmers in relation to their interaction and the fulfilment of the philanthropic contract they have entered

into. The main objective of the thesis is to consider the potential of philanthropy to rural transformation for poverty reduction. It focus is the involvement of the Bill and Melinda Gates Foundation in rural development and poverty reduction in Ghana. Since 2006 the Bill and Melinda Gates Foundation (Gates Foundation) has dedicated \$1.7 billion to assisting smallholder farmers.

## RESEARCH METHODS

This research is engaged in effort to detail a 'thick' understanding of philanthropy as perceived by smallholder farmers in Ghana receiving philanthropic support from Alliance for a Green Revolution in Africa (AGRA) and as such, is qualitative in epistemological position, design and implementation. Within a qualitative framework numerous research methodologies are available to the researcher (Denzin and Lincoln, 2003). Therefore, the most suitable qualitative methodologies chosen for an exploratory study such this were semi-structured interviews and focus group discussions. This is because qualitative study tries to understand social phenomena through a holistic representation of the object of study in a natural specific context as in the case of this study (Bryant and Charmaz, 2007).

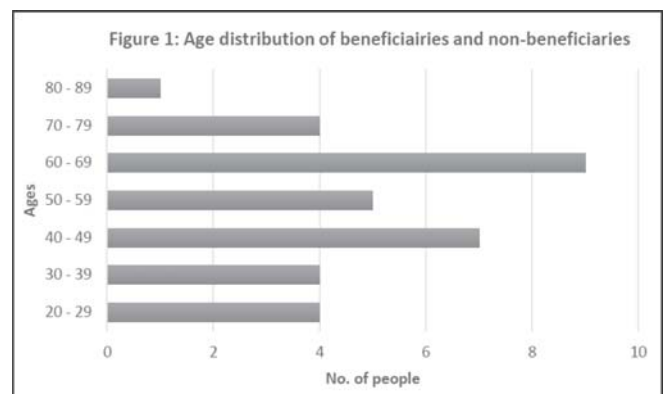
Qualitative techniques such as semi-structured informal and focus group interviews elicited adequate information from donors who are mainly philanthropic organisations and the recipients' smallholder farmers from the two chosen communities (Berg, 2004). Therefore, these organisations and farmers were not randomly selected. The analysis of the data was done through thematic analysis in which the data was coded through NVivo into specific themes and categories.

## RESULT AND ANALYSIS

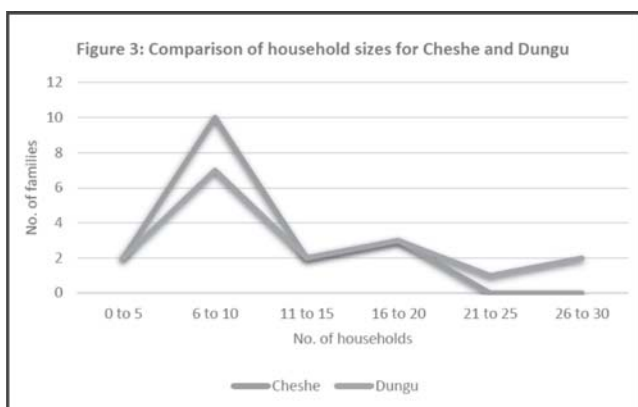
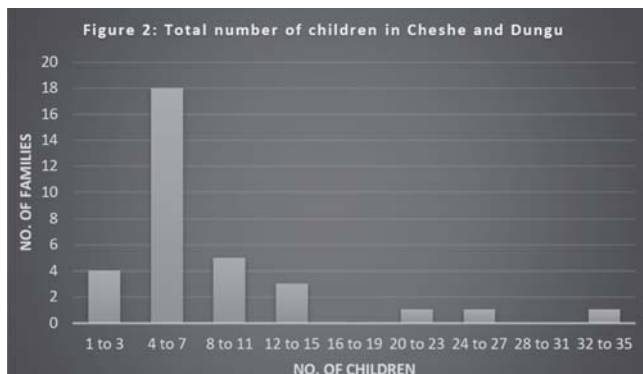
The data are focused on two communities: Cheshe and Dungu; both in the Tamale metropolis of the northern region. Whereas participants of Cheshe were beneficiaries of support from philanthropists, those from Dungu were not beneficiaries of any philanthropic organisation. In all, 35 farmers were interviewed. Eighteen (18) of them were from Cheshe where beneficiaries of philanthropists were and seventeen (17) were non beneficiaries from Dungu. Also, four (4) focus group discussions were held, six (6) AGRA officials and six (9) partner Non-Governmental Organisations (NGOs) who contributed to the work of the philanthropic organisations in fighting rural poverty in the area were also interviewed.

### 1. DEMOGRAPHIC CHARACTERISTICS OF RESPONDENTS

Of the 35 respondents, males were dominant (21), with 14 females. This is a reflection of the fact that agriculture in (rural) Ghana is male dominated and also that land is own mostly by males and so they have easy access to it for agricultural purposes. It is also a reflection of the patriarchal nature of Ghanaian communities in general. Figure 1 below shows the age distribution of respondents from the two communities.



What is interesting is that 33 the respondents were married, including two 20 year olds who should have been in school at those ages. There was 1 single person in all the 35 respondents. Early marriages are seen as the bane of the three northern regions in Ghana and are partly blamed for the high poverty levels in the area. Marrying early mostly implies not attending school and hence the inability to acquire valuable life skills to enable them earn a better living. There are also very high incidence of polygamy (marrying more than one wife), large family sizes and large household numbers in both communities (see figure 2 and 3 below). This is an indication of high dependency burden among families and partly explains the high incidence of poverty and low level of education among people in the communities, since high dependency contributes to the vicious cycle of poverty.



There were many farmers in the higher age brackets (> 50 years) who probably would have been planning their retirement if they were in the civil/public sectors. Their age therefore means they are less productive and contribute minimally towards increased yields that could eradicate poverty.

Of the 35 respondents, 31 (~89%) said they have never had any formal education, with 4 educated, of which only 1 had tertiary level education (Higher National Diploma (HND)), and 3 basic school leavers. This is intriguing given that the two communities are part of the Tamale Metropolis which is quite urbanised compared to other parts of the region and so should a higher number of educational facilities which could have attracted them to school. But looking at the ages of the farmers, it is quite understandable in the sense that education was not considered so important at the time most of them were younger.

#### A. ECONOMIC ACTIVITIES

The main economic activities in Cheshe and Dungu reflect the predominant economic activities in the northern region. The main economic activities in the two areas are farming activities, mainly the cultivation of crops and rearing of small ruminants. Every household was involved in one form or another of agricultural activities. However, the crops grown varied from household to household and between the two communities. Crops grown

included maize, groundnuts, soya beans, millet and cassava in a few homes. They also reared ruminants such as goats, sheep and domestic fowls. Aside farming, there were other economic activities that bothered on agricultural value

addition such as shea butter processing, groundnut cake making, groundnut oil extraction and petty trading.

## B. CHARACTERIZATION OF SMALLHOLDERS IN CHESHE AND DUNGU

The method of farming among all households was mixed farming. Mixed farming is one in which crop production is combined with the rearing of livestock. The livestock enterprises are complementary to crop production; so as to provide a balance and productive system of farming. In the two communities, even though both crops and animals are kept, crop production was more important than the rearing of animals, as captured in most their responses of what farming means to them:

*"It is about one taking a hoe and goes to farm to weed and raise yam mounds and ridges, sow the setts, weed in it....."*

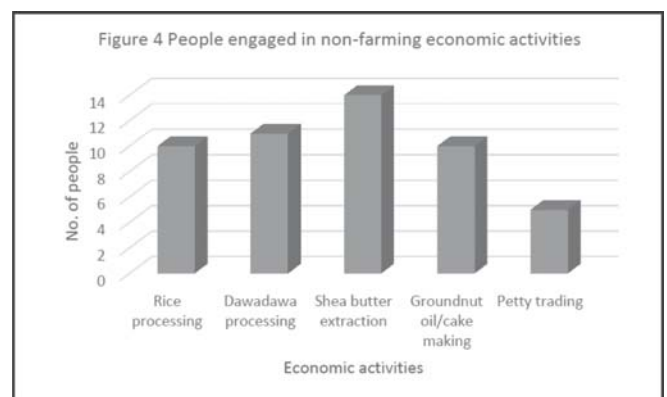
*"Farming means growing of crops and we do it for only feeding. We understand farming to mean cultivation of crops"*

The crop production aspect dominates responses and this reflects their understanding of what agriculture is. The cropping type used was mixed cropping because the entire farmers list more than one crop as the ones being cultivated. Mixed cropping, also known as inter-cropping or co-cultivation, involves planting two or more of plants simultaneously in the same field. In general, the theory is that planting multiple crops at once will allow the crops to work together. More than half all respondents kept more than one farm and planted different crops on them.

## 2. NON-AGRICULTURAL ECONOMIC ACTIVITIES

In spite of the ubiquity of crop cultivation and animal rearing, other economic activities were engaged in by some households. In particular, women were involved in value addition to agricultural products (see figure 4). In terms of jobs, there was no one in formal sector employment, except two military barracks labourers. This is attributable to the apparent lack

of formal education among the respondents. Some respondents engaged in butchering (selling meat) and petty trading. It is also worth noting that some of these activities are related because raw materials for one are obtained from the production of another. For instance groundnut cake makers are likely to be extractors of groundnut oil because the oil comes in an attempt to obtain the groundnut cake.

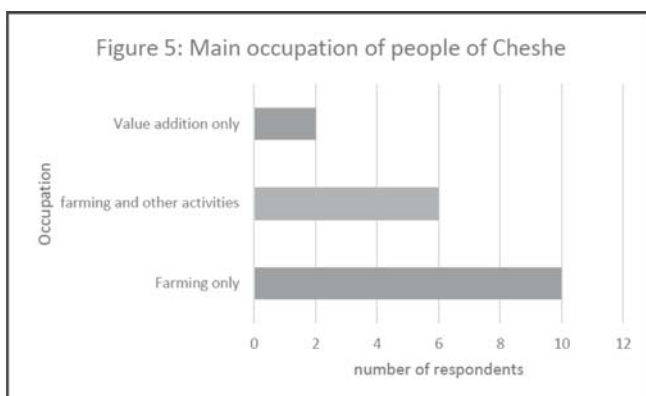


## 3. MAIN OCCUPATIONS IN THE COMMUNITIES

Farmers in the two communities view agriculture as the growing of crops mainly for domestic consumption. This was common among both beneficiaries of AGRA support and non-beneficiaries. Respondents were what their *occupations* were. In Cheshe for instance, 10 responded that they

were mainly into farming only (i.e. crop cultivation only) and 6 people, mainly females were involved in farming plus one or more other activity such as shea butter extraction, dawadawa processing, groundnut cake making/oil extraction (value addition) or animal rearing (see figure 5 below). Households probably combine activities because of low output or to cover for the long dry season when farming is not possible in the area.

Also, all the farmers kept more than one farm. For instance of the 18 respondents in Cheshe, 8 had two farms, 8 had three farms and 2 had four farms, there was no one with just one farm. Different crops were planted on the different farms. The acreage of the farms ranged between 2 and 5.

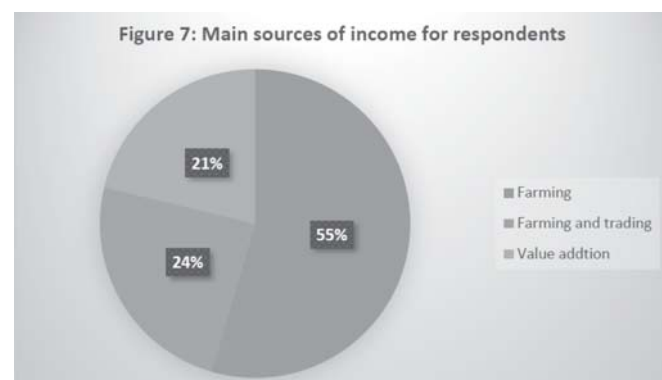


#### 4. SOURCES OF INCOME

Even though some had farming as their main economic activity, it was not the main source of income for them. For instance, in Cheshe, even though 10 people had farming (including rearing) as their main occupation, only 7 people had it as their source of income, probably because farming is mainly on peasant basis: farming mainly to feed the family. Given the large size of households, it is entirely possible to farm just for feeding the family. On the other hand, 7 people in Cheshe said their

main income source was from both farming and petty trading whereas 4 people had theirs as value addition (small scale industries). In Dungu, out of the 17 respondents, 15 were asked the same question: *what is your main source of income?* Eleven (11) said farming (including rearing) was their main source of income, whereas one (1) person had her main sources of income from both farming and petty trading. Three (3) women had their main source of income from value addition (figure 6 below is the total (33 respondents) of the source of income from the two study communities). This trend was common among all the four focus group discussants.

The dominance of farming as the main source of income has a number of implications. Raw farm produce sell at very low prices and by implication gives very little income to the farmer and such does little to improve the poverty situation of farmers. Besides, there is a very long dry during which virtually nothing is done by the farmers. Given that farmers do not have proper means of storage, they sell all their crops at harvest and have very little to depend during the long dry season.



#### 5. RESPONDENTS' PERCEPTIONS OF POVERTY

The views of respondents, both AGRA beneficiaries and NGO partners on poverty were as

TABLE 1: THEMES OF POVERTY AS PERCEIVED BY RESPONDENTS

Lack of money	Hopelessness/despondency	Having both themes
It is when you are not having anything even fifty pesewas to do what you like. Also when you don't have enough food and there is no money buy some, it is described poverty.	Poverty is the inability of a person to meet or overcome the problems faced.	Poverty is about not having anything doing earn a living. Or a situation like children's school fees come and you do not money to pay.
When you don't have enough money to farm and get more yields	It is the suffering we are going through. When you go into business and you are not gaining anything that is what we refer to as poverty	Poverty means when you farm and lose or you want to do something but there is no money to do it. It is also about a situation that arises and there is nothing to solve it.
Poverty is when what you get cannot be used and left some	Poverty is a situation where one is not able to meet the needs.	Poverty describes the condition of not able to solve your problems.
Poverty is when you don't have enough money to do anything or solve your problems.	Poverty means empty handed. It is also means having something that is not enough for you.	Poverty refers to the suffering someone goes through as a result of lack of capital or support
Poverty is about day break and you have a problem to solve but no money to do.	Poverty is a situation where one can't do what he or she wants. Sometimes day can break and up to a time and you are struggling to food or solve a problem	
	Poverty is if you do not have anything	

diverse as the number of people. This reflects the difficulty in measuring the various dimensions of poverty, even in international discourse on the subject (Nolan and Whelan 2010). The responses also reflect the numerous dimensions of poverty.

According to the Ghana Living Standards Survey (fifth edition) (GSS, 2007), 8 out of every 10 people are poor in the northern region, the third worse in the country. The responses of the people interviewed reflect this. The question asked was “In your understanding what is poverty? What cause poverty? This came with a follow up question for the respondent to *elaborate* their responses.

The perception of poverty as the *lack of money/income* was the dominant theme among respondents. Most of the respondents see poverty as the lack of money to buy basic needs for daily use. They perceive poverty as having no money at all to buy food, pay school fees, visit the hospital and pay for basic utilities.

Others perceived poverty as *not been able to do anything or a state of despondency* and not being ‘counted’ in society because you do not have the means to do anything. In that case they are unable to solve problems that come their way and not have anything or anyone to rely on.

The third perception of poverty was a *combination of both themes*. These people saw poverty as not having any money and as a result feeling unnoticed and incapable of meeting any needs of theirs, described by Osberg and Sharpe (2005) as *social exclusion*. These themes are classified in table 1.

Whichever way they perceive it, they all related to the central theme of poverty as shown in the illustration below (figure 7), and the challenges they face are the same: economic insecurity, difficulty in accessing housing, clothing, or fuel and light.

Officials of partner NGOs working in the areas however expressed more nuanced opinions and



deeper understanding of the meaning of poverty. This is obvious because they are more knowledgeable in the area of poverty due to their education and the nature of their work.

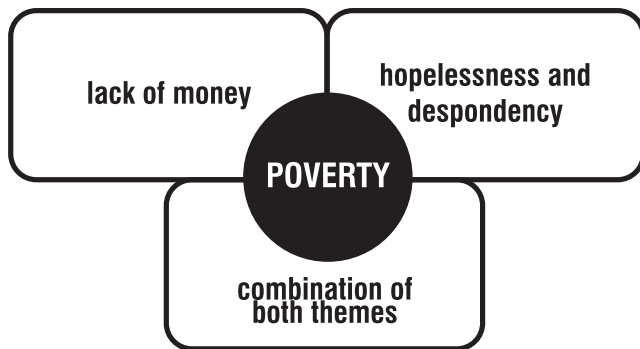


FIGURE 8: RELATIONSHIP OF THE THEMES PERCEPTION OF POVERTY BY RESPONDENTS

## 6. PHILANTHROPY AND RURAL DEVELOPMENT

The Oxford Dictionary defines philanthropy as 'love to mankind; practical benevolence towards men in general; the disposition or active effort to promote the happiness and wellbeing of one's fellow-men'. This sounds more like *random* acts of kindness from one person to another. More practically though, philanthropy is the voluntary giving of money or other resources to the greater community for the public good or to disadvantaged groups, by individuals or groups (including community or religious groups), or the business sector. This is more institutionalised form of philanthropy where recognised and registered groups gather resources from the public and use for the greater good of those most in need, especially the vulnerable and deprived in rural areas.

In recent years however, significant trends have led to changes in the traditional form of philanthropy (Bernholz, 2000). For instance, funding

agencies have increasingly focused their attention on outcomes, looking ever more carefully for positive social impact in the projects or organisations they fund. The achievement of identified goals and the positive social impact of philanthropic dollars has become the measurement of worth for many foundations. In addition, Western governments have moved increasingly to a centre-right position and have retreated in recent years from social initiatives. This desire for a measurable social impact is to ensure that beneficiaries experience a significant change in their situation. The increasing pressures on the not-for-profit sector to attend to social needs that was once the responsibility of government is clearly an outcome of trends toward privatisation and 'smaller government'.

As a result of these pressures, the shape of philanthropy has begun to change, with increasing amounts of money being given through new forms of 'social investment'. Various referred to as the 'new philanthropy', 'venture philanthropy', 'social venturing' and the like, these new forms of philanthropy involve the translation of principles of venture capital investment to the practices of foundation granting (Letts, Ryan & Grossman 1997; Mahlab 1998: 15).

Institutionalised philanthropy, as opposed to random acts of kindness, seeks to promote development in the developing countries. The term 'development', as used here, refers specifically to long-term funding and technical assistance to governments and communities to help build institutions, policy-making capacity, knowledge and human capital to address locally identified needs. The focus on capacity development and sustainability is particularly important in avoiding

the possibility that funding from the philanthropic sector be seen to be merely a replacement for dwindling government dollars. If increased capacity—at the individual, family and community levels—is not a key outcome of investments by philanthropists in rural communities, there is no gain for anyone involved. Therefore, the goal of most philanthropists is to empower people for rural development, keeping in mind that the term “rural development” can mean almost anything to funders.

The fact that “rural” has no one single definition can be a persistent problem for those interested in funding or tracking funding to rural places. To complicate matters, commonly used definitions of “rural” continue to evolve as urban and suburban areas grow, further blurring the lines between “rural” and “urban.” The challenges for rural development philanthropy would be to connect with big city community organisations to make the case for rural development needs, or better, to help philanthropists capitalize small city, small town, and nonmetropolitan community philanthropists as mechanisms for channelling the latent wealth (old wealth or new in-migrant wealth) of rural areas into philanthropic endeavours.

The bulk of the major rural development grant makers, no matter what their commitment, are not based in rural areas. The creation of philanthropic institutions accessible by rural non-profits may be as important a strategy in leveraging increased rural development grant making as reaching out to and making a better case for rural development grants to the numerous organisations that have not discovered this critical issue.

While there are substantial corporate philanthropic resources potentially available to rural

areas, little seems to be targeted to rural development except, obviously, the philanthropy of foreign NGOs and Christian organisation, in the case of Ghana for instance. Unfortunately, rural dwellers in many parts of the world are not well organised by themselves to attract philanthropists or to even generate their own resources to develop themselves. There is therefore the need for capacity development to enable them develop, even if more philanthropic gestures cease to come.

## 7. SMALL-HOLDER FARMERS' PERCEPTIONS/ VIEWS OF PHILANTHROPY AND WHAT ACCOUNTS FOR THEIR PERCEPTIONS

Philanthropy is becoming increasingly common in Ghana and they operate in numerous sectors to improve the lives of rural folks. They are mostly into the areas of agriculture, value addition, health and environmental conservation. Their operations have become very common especially in areas where government support is not forthcoming. Therefore, most rural communities have become familiar with the operations of such philanthropic organisations. However, the way they are perceived vary from person to person.

Perception of small-holder farmers was formed based on responses from AGRA beneficiaries, non-beneficiaries of AGRA and focus group discussants. They were asked specific questions and follow-up questions to get their perceptions on philanthropy. Most farmers had been working with AGRA for between 4 and 5 years and so had a good understanding of the work of the organisation as a philanthropic organisation. Beneficiaries and focus group discussants were asked the question ‘*What is your understanding of AGRA?*’ They were then asked follow-up questions on what they think were the



benefits working with the organisation. Non-beneficiaries were asked the question *‘Would you say that you would have been better off if you receive some support from agencies such as AGRA?’* By answering these questions, the respondents inevitably will reveal their views on philanthropic organisations.

A cross-section of the respondents see philanthropic organisation as *agencies of support*. In this regard they see them as agencies that have the wherewithal to help them achieve their goals in the society. The question on beneficiaries’ understanding of AGRA follows one that

asks about the support they receive from government for their work. Most respondents felt government was not so supportive of their work. They therefore perceive AGRA as being more useful to them than government. One reason that could account for this view is the fact that NGOs are more on the ground than government agencies, giving credence to the proponents of community-based/bottom-up approach to rural development. For instance, one respondent explains her understanding of AGRA:

*“It is an organisation that deals with farming. They help our group to farm maize and soya beans.....”*

The following response by the chief of Dungu express the feeling community people about government support as compared to philanthropists:

*“Sometimes government will come out with a package for farmers and you those in charge will not let it reach us. You divert it from its right purpose”*

This an indication of the mistrust community people have for government officials, particularly corrupt officials who short change them for their

personal gains.

Furthermore, respondents think that philanthropists help them increase their yields and improve their living standards. All the beneficiaries of AGRA support believed that they experienced increases in their yields due the support they received. What is not clear however, is whether these increases in yields has helped reduce poverty among inhabitants of

Cheshe, as this respondent says *‘We are able to produce more to reduce malnutrition and make some money to pay our children’s school fees’*. Philanthropist aim at ensuring that projects and programmes ultimately lift people out of poverty and provide them modest gains in their living conditions. For respondents from Dungu (non-beneficiaries), they believed that their harvests would have improved if they had support from AGRA. Even though they have not had any support from any organisation, the residents of Dungu still perceive such organisations as the only way to increase their yields. All 17 respondents agreed they will need external support if they are to increase their yields. Below are some responses by residents of Dungu to the question:

*‘Would you say that you would have been better off if you receive some support from agencies such as AGRA?’*

*“Yes, I will be very happy because I will increase production to improve my life. As we are conversing, I have farmed four acres and I do not have even one bag of fertilizer to apply onto the farm”*

*“Yes, if we receive any support, it will help us boost production. For example, if a support in the form of fertilizer is given, we would be able to cultivate more*

*areas and apply to get more yields”*

*“Any support will help us to produce more to feed and sell some to solve our problems. If the food is not there, things become hard because you are forced to use you small capital to farm and buy food to feed your family”*

Their responses are either because they have seen others whose livelihoods have improved due some assistance from philanthropist as 51 year-old Moses Yidana from Dungu expresses in his answer to the above question: *‘Yes, because I have some organization called Masara N’Arziki at another village and it is good. They are helping them to farm maize and their production has increased. My friends are there and he said they are making so to me any help will be of good to me’* or due to poverty, they just feel that they have to be supported to improve their situation, which is one of their perception of poverty as noted earlier. From the responses, the feeling is that their yields would have been a lot better if they had some support in form of fertilizers and funds from philanthropists. Following from the perception of poverty of as ‘lacking anything’, it also understandable that farmers think that they can do better with help from philanthropists.

A further theme that can be inferred from the responses is the perception that philanthropists are more knowledgeable in farming activities and so has given more knowledge to help in their activities. Respondents were of the view that the new methods that were shown them by the philanthropists were more valuable than what they already knew. In any case, philanthropists are experts in their areas of operation and so this perception of the farmers is not out of place at all. In the activi-

ties of most NGOs, they seek to develop capacity of beneficiaries so that they can sustain and scale up their activities after completion of the project. One of the focus groups had this to say: *“It has improved farming because harvest has increased and ways of sowing is better off. Their coming has brought a lot of education to us because individuals are now serious with farming by applying their techniques”*. This sort of response resonated among most of the respondents. The inadequate knowledge on improved farming methods as exhibited by the respondents could be due to the high illiteracy rate in the area.

As popular as some these perceptions are, some of them are just stereotypes and outdated generalisations which in themselves hinder the effective functioning of philanthropic organisations in rural areas. Some of these perceptions encourage rural dwellers to stand aloof when efforts are being made to develop their areas. This is because they are already of the notion that philanthropists have all the money and know-how to do everything for them whilst their role is to receive whatever is being brought. They also see philanthropists as having money to spend and so they are not eager to sustain project and programmes brought to them, they don’t feel responsible for the projects. Perhaps this explains why in spite of all the philanthropy going on in rural Ghana, very little impact of their work is being seen. The goals and objects of any project end when the project are completed, because rural dwellers’ perception do not allow for them to sustain the project, they just wait for another NGO to come with another project, a state of despondency.

## 8. COMPARISON OF CHESHE AND DUNGU

Both communities were engaged in small-holder farming, mainly into maize, millet, groundnut, soya bean, pepper and small scale value addition activities such as shea butter processing, rice par-boiling and groundnut oil extraction. However, in Cheshe, farmers had more acreage of cultivated land and more number of farms than in Dungu, obviously because the inhabitants of Cheshe had support from AGRA and technical support from partner NGOs of AGRA.

In Cheshe, some form of self-help community groups existed, mainly in the form of women's group. The reason could be that philanthropic organisations prefer to work with groups. Thus women in Cheshe formed groups to take advantage of projects by AGRA. In Dungu on the other hand, women worked individually on their own businesses. This is a sign that philanthropic organisations are capable of mobilising community people for effective rural development to take place. Grouping people ensure that information reaches people at the same time and ensures that new technology/innovation spreads rapidly and uniformly.

In Dungu, yields were comparatively lower than in Cheshe looking at the responses of the farmers. This correlates with the fact that many Cheshe residents had more than one farm compared to their colleagues in Dungu. This could also be cause of the use of improved farming methods and the application of fertilizers and other chemicals as supplied by AGRA.

Furthermore, in terms of improvement in the quality of livelihoods, the inhabitants of Cheshe were more positive about improvement in theirs than those of Dungu. When asked of the improve-

ment in his quality of life, Dawudu Alhassan, a resident of Dungu responded "*No improvement as what I gain is inadequate to meet all these*" [referring to health, education and farming], compared to the response of 62 year old woman, Lansah Nagumsi in Cheshe:

"*It has reduced malnutrition and increased income for us to educate our children*", when asked the same question. Therefore, although both communities thought that they were poor, residents of Cheshe were a lot better off than their colleagues in Dungu.

## CONCLUSION

In conclusion, residents of Cheshe reported that about 50 – 80% of cost of their farming activities were borne by the philanthropist and that resulted in significant improvements in yields and equally perceived improvement in their livelihoods. In Dungu, respondents said they needed external support to help them increase their yields in improve their livelihoods. Therefore, granted that projects are made sustainable in communities and allowed to continue even after completion of the project. There is the need for a dramatic change in some of the perceptions held by rural dwellers of philanthropists because those very perceptions hinder their own growth and development. The remained status-quo of philanthropic practices as widely practice around the globe, I'm afraid is mitigating canon either a panacea to solving poverty related issues.

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